

4. Have you never in the course of your life taken for religious certain feelings, emotions or thoughts which later you classed as non-religious? If so, give a few instances.
5. In what religious atmosphere have you been brought up? What form of religion do you prefer? Are you now a communicant or non-communicant church member, or out of sympathy with churches in general? Have you strong religious needs? What are they? Describe them and say how you satisfy them. Or do you believe yourself devoid of religious feelings?
6. Give your name, sex, approximate age, and your occupation. Add your address, if you choose.
7. (a) Describe as minutely as possible the contents of your consciousness (feelings, emotions, thoughts) when you are in a religious attitude, at church or in your private devotions.
(b) Do not fail to describe also the bodily sensations, etc., which may accompany your religious states.
8. Are the religious feelings, thoughts or emotions which you have described akin to, or comparable with, other non-religious feelings, thoughts or emotions? If so, what are the likenesses and the dissemblances which you notice? Give some concrete examples.
9. (a) Are there thoughts which you would call religious? Give a few examples.
(b) How does a religious thought differ in experience from a non-religious thought?

All answers to be sent to James H. Leuba, Bryn Mawr, Pa.

IMMORTALITY.

The restless ocean's white-capped waves roll on
In motion endless. On the strands they break,
And then roll back. But on the golden sands
Small pools are left behind, disconsolate.

Anon the mighty ocean gathers strength,
And quick returning to the patient shore,
Its waves climb up and lovingly
Embrace the eager, waiting, wistful pools.

Upon the shores of time forever flow
The waters of eternal life. Man is
A pool upon the strand. Anon the waves
Reach forward and pools and ocean joins.

PHILADELPHIA, PA.

RABBI J. LEONARD LEVY.

BOOK REVIEWS.

THE BIBLE FOR HOME READING. Edited with comments and reflexions for the use of Jewish parents and children. By *C. G. Montefiore*. London and New York: The Macmillan Co. 1899. Part I, Pp., xviii, 624. Price, \$1.25. Part II Pp., xxvii, 799. Price, \$1.25.

The popularity of Mr. Montefiore's work is evidenced by the fact that it is now in its third edition although the first was published in 1896. The idea which is at

the bottom of its compilation is one that fits it for use not only in Jewish homes but in all homes where the Bible is read.

That idea is this: That there are many parents who are unwilling to place the entire Bible in the hands of their children; that mere extracts from the Bible without comment will hardly suit their purpose better; and that in nearly all cases they want some real help towards its explanation. "These people," says Montefiore, "no longer believe that every word in the Bible is historically accurate, nor are they unaware that there are many varieties or degrees in its ethical and religious teaching. Some things in the Bible seem morally and religiously on a far higher level than other things. Some laws of the Pentateuch seem to them temporary and obsolescent, others permanent and abiding. Though they may not have read a single book on Biblical criticism or theology, they know that the great scholars of to-day think very differently about the age and authorship of the books of the Bible from what was thought about them by their own teachers or parents. They are well aware that it is now widely maintained by the best authorities that Moses did not write the entire Pentateuch, and that it is not the work of one author or of one age, but of many authors and many ages. They have heard that few scholars now believe that David or Solomon wrote any, and that many scholars believe that they wrote none, of the Psalms or Proverbs which bear their name. It is not an unfamiliar fact to them that many of the prophecies were not and never can be fulfilled."

Now, it is Mr. Montefiore's firm opinion that these facts should not be withheld from young minds, if only for the reason that the religious recoil which is sure to occur in subsequent life will work greater damage than a direct and open inculcation of the truths of modern biblical science. "There is no reason to my mind," he continues, "why one cannot say as reverently that the Pentateuch was written by many people as that it was written by Moses. A child will accept the one statement as readily as the other. And if it knows the truth from the first, it will have nothing to unlearn; it will be liable to no shock or revelation from which we may fear recoil. The command, 'Thou shalt love thy neighbour as thyself,' is not less great because there are many things in the Bible on lower ethical levels. I have not scrupled to point out that we do the Bible an ill turn by refusing to indicate to the child what is less good in it and what is more. The noblest and grandest passages shine out all the more resplendently if differences of worth are freely recognised."

Mr. Montefiore is thoroughly conscious of the injury that can be done by defending as the word of God what is morally or religiously false in the Bible, and he has consequently been careful either to omit such stories as are not in accord with this canon, or if admitted to proclaim openly their falsity.

The first volume begins with Abraham and goes to Nehemiah. Mr. Montefiore begins with Abraham, and not with Genesis, for the reason that the latter is "too full of grave moral and religious difficulties to form a suitable beginning." A collection of laws from the Pentateuch is given. "Joshua and Judges (except the story of Samson) are entirely omitted; tales of bloodshed and slaughter, unredeemed by moral teaching, yet set too often in a pseudo-religious framework, are very unsuitable in a Bible for Home Reading." Much of the prophetic literature is also included in the first volume, and is inserted in its chronological order.

The second volume is intended rather for "grown-up" children, and is made up of selections from the so-called "wisdom literature," the Prophets, the Psalter and of extracts from the Apocrypha. This last alone is an excellent feature.

Throughout both volumes there reigns a note of free and frank criticism of the Biblical books, as regards their dates, composition and contents, and use has been made of the work of the best modern critics for this purpose. The history of the Jewish nation and of its literature is briefly given; each book is prefaced with historical explanations; and gaps in the narrative or the thought are filled out with appropriate exegetic material. In fine, Mr. Montefiore has produced a work of a sterling value, and one which has a wide field of usefulness. u.

The second volume of the report of the United States Commissioner of Education for the year 1897-98 has appeared. The volume contains a vast amount of information that will be valuable to teachers and to persons in any way interested in the progress of the science of education. We have a history of child-study in the United States, with exhaustive bibliographies; the report of the Committee of Twelve of the Modern Language Association of America; a chapter on university types and ideals; one on medical inspection of schools; one on methods of instruction in agriculture; another on the consular reports on the education of foreign countries; together with a dozen or so additional chapters on professional mechanical, industrial, and normal schools, statistics, and educational topics. The volume is a stout one of nearly 1500 pages, and well indexed. The only objection to it is that it is printed in the usual funereal style of the government publications. (Washington, D. C.: Government Printing Office.)

We have recently received a report of the proceedings of the International Congress for Commercial Instruction, held in Venice in May, 1899, under the presidency of Alessandro Pascolato, parliamentary deputy, and edited by the general secretary of the congress, Eduardo Vivanti. The main value of the reports consists of the addresses made by delegates from different parts of the world on the present state of commercial education; they also give the past history and the future outlook for this important branch of instruction. The addresses are in English, French, German and Italian, and so are in the main accessible to readers of all nations. (Venice: Prem. Stab. Tipo-Lit. Di Carlo Ferrari. 1899.)

Mr. John P. Altgeld has gathered together in a large volume of over 1000 pages his main literary and public productions both as an individual and as governor of the State of Illinois. Here will be found the facts which determined his course as a public man on so many of the issues which aroused the attention of the country some years ago; and to the student of the money-question, the tariff, the government-administration they will afford welcome material for forming a judgment upon Ex-Governor Altgeld's public actions. The title of the book is *Live Questions*; it contains portraits of Mr. and Mrs. Altgeld, of the executive mansion at Springfield, the state capitol, and other buildings. (Chicago: Publisher's Agents, Geo. S. Bowen & Son, Unity Building. 1899.)

Peter Eckler, 35 Fulton St., New York City, has issued in his library of Liberal Classics a translation of Schopenhauer's tract, *The Will in Nature*. (Pages, 177 Price, 50 cents.)

Teachers will find Mr. J. Welton's *Logical Bases of Education* to be a good manual of logic. The book has been written from the educational point of view. It is the author's belief that the rational bases of all true educational work are to be sought for in the modern development of logical theory, and of this development

he has given a fair exposition. The book is published in Macmillan's excellent series of *Manuals for Teachers*. (Pages, 288. Price, \$1.00.)

NOTES.

Fra Elbertus (alias Mr. Elbert Hubbard) publishes his Credo in the latest number of the *Philistine* which reads as follows :

"I believe in the Motherhood of God.

"I believe in the blessed Trinity of Father, Mother and Child.

"I believe that God is here, and that we are as near Him now as we ever shall be. I do not believe He started this world a-going and went away and left it to run itself.

"I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so I deem it the duty of every man and every woman to keep his or her body beautiful through right thinking and right living.

"I believe that the love of man for woman, and the love of woman for man, is holy; and that this love in all of its promptings is as much an emanation of the Divine Spirit, as man's love for God, or the most daring hazards of human mind.

"I believe in salvation through economic, social and spiritual freedom.

"I believe John Ruskin, William Morris, Henry Thoreau, Walt Whitman and Leo Tolstoy to be Prophets of God and they should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel and Isaiah.

"I believe we are now living in Eternity as much as we ever shall.

"I believe that the best way to prepare for a Future Life is to live one day at a time, and do the work you can do the best, doing it as well as you can.

"I believe there is no devil but fear.

"I believe that no one can harm you but yourself.

"I believe that we are all sons of God and it doth not yet appear what we shall be.

"I believe in freedom—social, economic, domestic, political, mental, spiritual.

"I believe in every man minding his own business.

"I believe that men are inspired to-day as much as men ever were.

"I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts.

"I believe in the paradox of success through failure.

"I believe in the purifying process of sorrow, and I believe that death is a manifestation of Life.

"I believe the Universe is planned for good.

"I believe it possible that I will make other creeds, and change this one, or add to it, from time to time, as new light may come to me."

Père Hyacinthe, the celebrated preacher and religious orator of France, made recently in a letter to Dr. Max Nordau an extremely interesting proposition à propos of the Dreyfus trial. Justified in the eyes of the world, Dreyfus is still condemned by *official* France; so Jesus, also long justified in the eyes of the world, is condemned by *official* Judaism. Let the Grand Revision of the ages now take place, pleads Père Hyacinthe, that of the trial of Jesus, the Great Jew, and let Him be rehabilitated, in the bosom of his own people! Then the curse of anti-semitism will be a thing of the past, and God will bless Israel.

The annual meeting of the National Congress of Mothers will be held in Des Moines, Iowa, May 21st to 25th inclusive.